IS CHRISTIANITY A FAILURE?

Reforms Needed Without Which Religion Will Be Powerless.

ECULAR VS. RELIGIOUS NEWSPAPERS

Views of "An Old-Fashioned Christian."

CATHOLIC CLAIMS.

No New Notions or "Reform Ideas" Required.

Conflicting Statements by Different Correspondents.

As one who believes himself honest in his desire to see the Christian Church, whatever its denomination, restored to its influence and wholesome authority over mankind, and in the name of all sincerely religious men, I thank you for your calm, able and useful editorial published in last Sunday's HERALD, and called forth by the letter of your correspondent asking the question, "Is Christianity a Failure?" and the one I myself took the liberty to address to you. Your apology for the utterances of a secular journal on such a sub ject was unnecessary. If the purification of the churches is desirable—and this will scarcely be questioned-we must look for aid in the good work more to the secular than to the religious press, for class of readers, are more independent in the expres sion of their views, are more free from the trammels alliances and friendships with Church authorities and are both more studied and more feared as the exponents of public than journals specially devoted to religious matters. I do not by this intend any reflection on the religious press. It does its work with ability and fidelity. But it reaches church mem bers almost exclusively, and is naturally lenient toward the shortcomings of the ministry. A great independent newspaper is the most powerful political journal that can exist, for the reason that it is not views political questions without partiality or prejudice, and thus makes converts. So a secular journal may become an efficient agent in religious purification, because it can treat the subject fearlessly and without bias or favor, and can apply the scalpel where it is needed with a firm hand, while its words reach all

without bias or favor, and can apply the scalpel where it is needed with a firm hand, while its words reach all sorts and conditions of men. I regard the sound and judicious comments of the Herallo last Sunday as a valuable aid in the cause of religious "reform," by which expression I mean an awakening within the churches to a sense or the faults and errors of the churches to a sense or the faults and errors of the churches and to a desire for their eradication as an essential to the restoration of docility, obedience and harmony in the congregations.

I entirely agree with the Herallo that the specific for religious languer or scepticism is the uprising of a man of genius and truly apostolic fervor, who will kindle religious sensibilities akin to his own. But it was my design to suggest the thought whether the churches, by self-purification practised in time, cannot themselves excite religious emotion and obviate the necessity for the advent of some such "holy and sainted man of God" as John Wesley, whose example the Heraldo so happily cites. Complaint is made in all the pu pits of indifference, inattention to religious duties and a yearning after strange gods on the part of the followers of the churches. These are the evils that prepare the way for the fervent men who lead in great religious uprisings with apostolic fervor; and for these evils. I fear, the churches are mainly responsible. If they will themselves undertake the work of reawakening there will be no room for the establishment of new worts. It will not be necessary for meto encroach on the Heraldo valuable space by citing examples to prove the plain statement that great religious movements, such as are alluded to by the Heraldo, have always been called forth by the shortcomings and faults of the Church. In every instance the decay, sloth or immorality of the Church has been the real seat of the Church and called forth the efforts of those great religious leaders whose achievements are the most striking monuments that mark the different stages of r

labor for those whom our Saviour loved to teach and to heal? Can we not, above all things, arouse the great heads and high authorities of all the churches to the important duty of uprooting the unwholesome and noxious weeds that have sprung up in the garden of religion, and of casting out from the temple of God all uncleanliness and immorality? The Henauto doubts whether "more exposures of the dilapidated state of our existing Christianity are calculated to do much good," and asks, "Are not such exposures rather fitted to and asks, "Are not such and scoffers and discredit religion and to confirm scoffers and in their opinion that religious professions are a ceitful cloak?" If the Heanalo means that the mediate cloak?" If the Heanalo means that the mediate within the Church without in their opinion that religious professions are a deceittul cloak?" If the Henario means that the mere exposure of scandals within the Church without the punishment of the guilty parties will not do much good—and this I believe to be the correct interpretation of its words—I entirely concur in the proposition. But the exposure and punishment of offences against morality on the part of those within the Church, I insist, is a duty which the Church cannot dare to evade or neglect without endangering its own existence or without striking a deadly blow at all religion. It is a duty taught by our Saviour and by Him performed. We cannot allow avariee, dishonesty, debauchery and lust to exist in the Church and still call it the temple of God. We cannot afford to suffer immoral practices on the part of the ministers of religion to go unexposed and unpunished. We must drive out impurity in every form if we would keep the temple pure. The idea that those to whom the young and innocent look with veneration for the first instructions in religious duties should be spotted lepers is frightful to contemplate. I can find no justification for a church which overlooks immorality and lust on the part of any, even the humblest of its ministers, or for the false delicacy which hesitates to drive forth these sins publicly with scourges wherever and whenever they may be found. In this I trust I shall meet the approval of the Henalle, whose large influence and broad intelligence may do much in the good work of cleansing and purifying all the churches if it will only lend its powerful aid in that direction.

AN OLD-FASHIONED CHRISTIAN.

JAMES OWEN O'CONNOR DECLARES THE CATHOLIC CHURCH YEARNS FOR NOTHING NEW.

TO THE EDITOR OF THE HERALD:-With characteristic promptitude and enterprise you published "Subscriber's" letter, ably commenting thereupon. May the humble epistle and the (author

itative) editorial result in a happy fruition! We trust it is no unchristian impulse that prompts us to demur to the opening paragraph in the said leading article. You say:-"We borrow this heading from the shorter of two remarkable communications in to-day's HERALD, adopting it for no other reason than because the doubt implied in such a title is calculated to arrest attention. The letter from which we take it has a kind of sardonic earnestness, which is not disguised by the flippant levity of a style which seems to us out of keeping with so important and

tremendous a subject." lay and clerical, in both hemispheres, who have known and indorsed this correspondent both as prescher and writer, this (implied) rebuke (to which he bows with all deference; will be news and a painful surprise. Ah, sir, you "borrowed" our humpainful surprise. Ah, sir, you "borrowed" our humble heading with the true instinct editorial and reportorial, well knowing that it represents the be all and end all of human thought and inquiry in our time. But if said poor heading "implied a doubt," it follows not, as a logical sequence, that your correspondent is, therefore, a doubter. We expressed no doubt. The rather we tried (however vamity) to express the full and perfect faith in Chritianity that is in us. As witness your handsome half acquittal of us (involuntary) when you immediately after say, "It is calculated to arrest attention." You know, as an editor, as we know as an ex-editor (if in a small way), that the arresting of the attention is the first thing needful in such an investigation as this. We pisad chalf guilty to the "sardonic earnestness" as charged. Sardonic is good; smiles are akin to tears. But we "disguised" nothing; we spoke out our whole mind; and if you discovered a "dispant levity of style, out of keeping with so tremendous a subject," we haven to assure you (and your world of readers) that the foregoing impeachment does us and our intention an injustice. Our rhetoric and not our redigien was at fault. So much for the ever distanteful subject of self, even in the plural.

In your transhant treatment of "An Oid Fashioned

The Work Herald, Sunday, February 23, 1879.—Quadrupular Silest.—With Surprise Management of the 18 to 18 to

HIDEOUS NIGHT-A GIGANTIC FABRIC OF SPECULATIVE THEOLOGY. TO THE EDITOR OF THE HEBALD:-

In your issue of last Sunday appears a triangular discussion of the question, "Is Christianity a Failure?" The editorial and also the communication from "Old Fashioned Christian" bristle with truth. while the sardonic, erratic writer of the third article. although making no argument, advances several pertinent and impertment opinions relative to this rightly termed "tremendous" subject. He pronounces Judaism a failure, Greek philosophy a failure, Brahminism and Buddhism failures, and asks, "Is Christianity a Failure?" and, if so, which of the remaining sects is a success? I do not know with what qualifications, if any, he makes the broad statement above mentioned. These religions were not failures; they have, indeed, been superseded. He may as well say the stage coach was a failure, or the Heptarchy of Hengst and Horsa was a failure. Reform or progress is always present. Christianity is an infinitely more grand manifestation of the Deity to a more intelligent class of beings. Heathen idols were heathen ideals. The tenets of any one of the creeds he cites were such as to lead men up and away from themselves to the Power which they conceived in a manner as perfect as limited light, education and inspiration would permit. It is granted they most frequently worshipped a material, tangible expression of that Power, beyond which many expression of that Power, beyond which many never looked; nevertheless I would be slow to state that these religions were failures; they have elevated millions of people in the East, and although degeneracy was general purification and purging were certain to follow. As present example of this consider the revolution of the Arya Samaj in India, so fully described in your issue of the 2d inst., "a religious structure, theosophical and of higher order, built upon the venerable foundation of Brahminism." Greece and Rome had prepared a very broad threshold for Christianity. Plato's dream of the Republic was the fruit of mental progress such as only could comprehend Jeaus Christ, and the morals of Aurelius were a system of rational psychology such as could only accept His religion. Indeed, so-called heathenism was not a failure, if to make a path for Christianity was its only service.

There never has been a people so depraved as to be entirely without an efficient, though somewhat obscure, belief in something better than themselves—a religious idea—making individual exceptions, of course. Colonel Ingersoil thinks he is the ideal of the universe, religious or otherwise; nature's focus, as it were. And while some people may imagine a state more blissful, a kingdom whose dwellers shall be more grand than Robert G. Ingersoil, such is an hallucination. Is Christianity a failure? Not because it fails to convince and convict Ingersoil certainly. Now, I think, I have heard something to the effect that Colonel Ingersoil is a failure. I remember how ghostly was the encouragement which he received for his lecture on "Ghosts" in Chicago. The secular press snubbed him on the following morning. He found he had better go a little nearer to the Equator or New Jersey to save himself from being hissed. He was on the wrong "isothermal" line to dissect "hell."

Your correspondent's relation of the case of the poor clergyman who preached a fervid Thanksgiving sermon and then went home and starved does not prove or argue anything for hi

India.
'The insidious inroads of materialism into the red realms of faith' are not more frequent or dis-"The insidious inroads of materialism into the sacred realms of faith" are not more frequent or disactrons than formerly, relatively speaking. One or two of the notable opponents of our religion of the latter part of last century and the early part of this finally bestowed a most worthy benediction upon Christians, after years of determined philosophizing. In a paper recently read before the American Philosophical Society is the following:—"The leaders of scientific thought in our

of the Lord, for they believed God; and God said unto Noah, "The end of all flesh is come before me, for the earth is filled with violence through men, and behold I will destroy them with the earth." And it came to pass. The fountains of the great deep were oroken up, and the windows of heaven were opened and the waters provalied exceedingly upon the earth, and all the high hills that were under the whole heaven were covered, and all is his one nostrils was the breath of life, died. Noah and his three sons and their wives (eight souls) and the animals, &c., in the ark only remained alive. After the waters had subsided God made a covenant with Noah, saying, I will establish my covenant with thee—vir., all flesh shall not be cut off any more by the waters of a flood, neither shall there be any more a flood to destroy the earth. But the families of Noah, after multiplying upon the earth became corrupt and disbelieved God, and divided the nations between them; and the whole earth was of one ianguage; and they said, "Let us build a tower whose top may reactive alread upon the face of the whole earth." And the Lord came in the midst of their work, while they slept, and confounded their language and scattered them abroad upon the face of their work, while they slept, and confounded their language and scattered them abroad upon the face of their work, while they slept, and confounded their language and scattered them abroad upon the face of their work, while they slept, and confounded their language and scattered them abroad upon the face of their work, while they slept, and confounded their language and scattered them abroad upon the face of their work, while they slept, and confounded their language and scattered them abroad upon the face of their work, while they slept, and confounded their language and scattered them abroad upon the face of their work, while they slept, and confounded their language and scattered them abroad upon the face of their work, while they slept and confounded their language and scattered t

satisfied that this is so. If Tilden had known it he would have arrested all of Pelton's proceedings at once. He is not such an arrant fool as to put himself in the power of anybody. If he wanted to do anything like that it is absurd to suppose he would have allowed a transaction of the kind to have emanated from his house and thus put himself in the power of his opponents."

HE COMISSO MAN.

After further elaborating this point the Mayor said:—"If a Western man is to be the democratic nominee he must, of course, be either Thurman or Hendricks. As regards Bayard, if he is put up, the probabilities are that he will carry New York, New Jersey and Connecticut beyond all question, and I think Massachusetts too. One thing is certain there is nothing in his record that his friends would not be glad to defend. He would make a line run in the South and East certainly. He is pure, popular and able." Speaking of the chances on the republican side, Mr. Prince said that Grant is the coming man, and that they had been training him for two years. "Blaine and Conkling," said he, "must give way to save their party. Not only that, I think they will unite on Grant rather than allow any of the other aspirants to have the nomination. Blaine doesn't want Blaine. I think Grant is the strongest candidate they could put up. Capital is always conservative; capital is timid, and the notion obtains that it must have a strong government for its protection. Capital is alarmed at the shadow of communism and at the radical tendency of the times, and would, therefore, prefer the rule of a soldier to that of a civilian. I have talked with moneyed men in New York lately, and they tell me that this is a wide-spread feeling among capitalists. Capital looks to Grant tor safety, and that is going to be the secret of

of a civilian. I have talked with meneyed men in New York lately, and they tell me that this is a wide-spread feeling among capitalists. Capital looks to Grant for safety, and that is going to be the secret of the whole campaign."

JUGG ABOOT. STEED THE ST

that is about all there is to it; no sale was even consummated by democrats."

GRAN'S SUPPORTERS.

Judge Abbott also believed that Grant was the strongest man for the nomination on the republican side. He said:—"He will have on his side the whole ring of politicians, and there is a feeling among a certain portion of the people, who are in favor of hard money, that Grant is not only safe upon that, but that the safety would not be negative alone, but positive. They could rely on him in action. Then there is a feeling among another class, men of property, who are timid on the subjects of socialism, communism, Kearneyism and all other 'isms' which would render government impossible, that there would be force and power enough in General Grant to put an end to such troubles. As far as I can see now at such a distance it would seem quite probable that he will receive the nomination; but the opinion of a democrat on a republican party nomination is worth very little, if anything."

republican party nomination is worth very little, if anything."

THE DEMOCRATIC CANDIDATES.

Speaking of the Presidential possibilities in general, the Judge said:—"Thurman is one of the ablest men in the country on either side. I speak from a considerable knowledge of him, having sat with him on the Electoral Commission and known him many years prior to that time. He is no doubt very popular in the West, and has a well deserved name wherever he is known. He possesses many elements of strength. Mr. Bayard has been before the public for a long time. He is very able and eminently pure and honest. He has the confidence, I believe, as much as any man on either side, of all men and of all parties; the entire and full confidence of them. And in addition to this, he is a man, in my judgment, so constituted that it is utterly impossible for him not to be true to and follow his convictions lead him for a moment into unpopularity or otherwise he could not but follow his conceptions of truth and duty. I believe that at the present time more general confidence is reposed in no man for character and purpose than in Mr. Bayard."

who eke out a miserable existence until death relieves them from turther worldly trouble.

CONDITION OF THE PEREMBAIN.

Now, on the other hand, what is the condition of the former slave—the serf ready made for the domination of the aristocratic and money possessing land owners? He had good clothes, was well fed and housed, and well cared for as a slave, with good medical attendance when sick, and treated properly when old age and infirmity rendered him valueless. How much has the political action of the radicals benefited him? And how responsible are the democratic politicians for keeping the negro in the position in which the radicals have placed him? As I have said, nine out of ten of the negroes in the Mississippi Valley are in the hands of the Philistines. Originally not inhouse with moral virtues, nor with any clucation, because of their previous servitude and debasement, it could only have been expected that they would progress, if frue statemanship and enlightened philanthropy had watched over them and guided their way. Radical leadership only taught them the devious paths of politics, petty trickery, justification of dishonesty, breach of iaith and bitter hostility to the Southern whites. Cordial relations between the races might have raised up thousands among the Southern whites to befriend the negro and to teach him moral and utilitarian ideas, through which his material interests would have progressed and brought him competency and comfort instead or renewed boundage and hopeless poverty. Perhaps the culmination would not so soon have come but for radical success in finance, which has steadily reduced the values of production below cost of cultivation.

There was one element in producing this result which was material. The South was considered an El Dorado for the class of traders who had no conscence as to profits demanded from ignorant castomers, who did not even know how to sum up their purchases nor whether the correct weight was given. So there was a rash of eagles to the carcass. The natives, t Now, on the other hand, what is the cor

cost price of eighty cents a gallon. Only 800 per cent!

Three years ago I saw the bills made out by some men who called themselves respectable, and who turnished supplies to their tenants at \$36 a barrel for pork, \$2 a bushel for meal, &c. They justified the enormous charge upon the ground that the risk was very great, and they had to do it to make themselves safe. But what possibility was there for the tenant, by the most assiduous labor and greatest good fortune as to season and crop, to pay these prices and his rental, \$8 and \$10 per sere, and have any balance left?

In consequence the negro laborers of the South believe that they have been grossly cheated all the time, and that they cannot get fair play from anybody. They are suspicious of everything; consider it but right to do anything to gain an advantage—to break their contracts and to do only the minimum of labor which will give them food during the year—and this thought is growing to an alarming extent, that as they can make nothing they should avoid working as much as possible. If the race in many places under prevailing circumstances could get free control of sufficient land upon which to raise a few vogetables, pigs and poultry they would relapse into barbarism in ten years.

The standard of morals is fast on the downward grade. When supplies have been furnished and the crou shows that there will be nothing left it is a very

common thing for the laborer to desert his own field in September or October and to hire out his time to somebody else who needs his services. In the latter case something can be personally carned; in the other his labor is all for the benefit of the landlord or merchant and no good to him. So there are many and great losses incurred. In localities where I have been the crops were poor and the traders have been left to "hold the hag" with long lists of indeptedness, for which they will not receive a cent and which will cause the failure of half the local merchants. Wherever I went there was universal complaint of hard times, scarcity of movey, lack of employment and inability to make collections of debta. The burden seemed to be oppressive upon all without exception, and restiveness, irritation and worry the common humor. The "bread and butter" idea was uppermost, and where they were to look for relief.

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And the hold of democracy sai much more loosely upon the people, as they bitt-rly discussed the unwillingness of Northern democrats to treat the South justly and to make needed internal improvements therein to counterbalance the hundreds and thousands of millions already expended for the benefit of Northern. Eastern and Western improvements. The expression is very common of the sentiment uttered by the Vicksburg Herald:—

The Presidential struggle will be one to decide which set of Northern men shall control the national government, and it is easy to see that the South need risk nething by sovering her allegiance to the national democratic party.

* We saw that it is preferable to risking all we have gained merely to serve men who are afraid of our followship.

Ship.

The radical party is considered utterly dead throughout the south. It does not require the vision of a prophet to foresee that the Southern voters will divide upon questions material to their own section, and that a severance of Northern and Southern democracy is one of the easiest and most practical questions of the day. Yours truly,

BLANTON DUNCAN.

THE FRENCH EXPEDITION IN EQUATORIAL AFRICA. [From the London Pall Mall Gazette.]

The French Geographical Society will shortly hold a special meeting at the Sorbonne to welcome Lieu-

tenant Savorgnan de Brazza and Dr. Bellay, who have just returned to France from their three years' expedition in Equatorial Africa. The expedition was undertaken for the purpose of tracing the course of the River Ogowai in the French settlement of Gaboon, and at the end of 1874 Lieutenant Savorgnan de Brazza and Dr. Bellay landed upon the west coast, accompanied by M. Marche, who had been the companion of the late Marquis de Compiègne in more than one of his journeys, but who did not go very far with them. Both the Lieutenant and the Doctor were laid up with fever for some time, and it was not until August, 1875, that they left the last of the European factories at Lambaréné, the real starting point of their expedition, with an escort of twelve laptots (native Senegal troops in the French service) under the command of Quartermaster Hamon. The course of the River Ogowai may be divided into three sections of about equal length—the upper, the middle and the lower. The middle section follows the equatorial line, the two others bending about one degree southward, the one toward its source, the other toward its mouth. The goods and the baggage as simplifyed the Couple and immersion the project of duty to provide and immersion the project of the proposal and immersion the project of the proposal and immersion the project of the proposal and immersion the project of the pr had to be conveyed in cances and upon the backs of natives; but throughout the whole of their months they had to march barefooted, their legs covered with sores, and half starved. But they can set against this the fact that 800 miles of ground were covered, more than half on foot, and that the area of ground hitherte unexplored which has been brought within the domain of geography is equal to that of

A TRANSAFRICAN TELEGRAPH.

The following is from the "Proceedings of the Royal Geographical Society" for February:—The project of a line of telegraph through Africa, connecting the South African colonies with the Egyptian lines at Khartoum, has recently been the subject of much discussion at the Cape, and is likely to attract further attention in this country. The following summary narrative will explain the part taken by the Royal Geographical Society in the matter. The scheme was first mooted at the Conference of Geographers on African Exploration and Civilization, which met by the invitation of the King of the Belgians in Sentember 1876. It formed one of the suggestions submmitted to the King, the idea being sketched out and shown to be feasible in a pamphlet drawn up by Mr. Edwin Arnold, C. S. L., Colonel J. A. Grant, C. B., C. S. L., and Mr. Kerry Nicholls. Although nothing further was done in Belgium, the subject was not allowed to rest by its English proposers; and after a short time had clapsed, a conference was arranged between a number of the members of the Council of the Royal Geographical Society and the well known telegraph engineers, Sir S. Canning and Mr. Sabine, to ascertain whether the practicability of the scheme was sufficiently assured to encourage the proposers to collect and make public information on the subject. The result or the first conference was favorable to the project, and a minute in accordance with this was drawn up and published in the "Proceedings" of the society, volume 21, page 616. Copies of the minute were sent to the Secretary of State for the Colonies, to the Khedive and to Sir Bartle Frere, Governor of Cape Colony, and the overland telegraph scheme was soon after publicly advocated by high authorities at the Cape, where, as also at Natal, a strong desire exists for telegraphic communication with Europe, and large subsidies have been voted for either a submarine or overland line. Colonel Grant meantime continued to gather by correspondence the opinions of African travellers, Egyptian telegraph employés and others, until a considerable mass of information and testimony in favor of the practicability of the telegraph was got together, independently of the society. The council, however, were at length applied to by the Colonial Office, by letter of October 28 last, for information as to the nature of the counciry and the practicability of a line of telegraph between Pretoria and Gondokoro; and they have recently, after giving the subject much consideration, sent, in reply, certain documents stating that it was beyond their province to offer any opinion, the report being submitted in the belief that it contained much of the inf the suggestions submmitted to the King, the idea being sketched out and shown to be feasible in a

CAMELS IN ARIZONA.

[From the Yuma (Arizona) Sentinel.] A herd of camels was driven here from Nevads early two years ago. Finding no profitable work for them their owners turned them loose along the Gila to the castward of Yuma. There they have been living and breeding, looking fat and sleek all the time. For a while they were in danger of extermination. Whenever they put in an appearance along the wagon road they frightened mules and horses beyond wagon road they frightened mules and horses beyond control of the drivers. They soon carned the everlasting latred of teamsters, some of whom acquired a habit of shooting camels on sight. Since, however, the railroad has been delivering freight at Adonds the road along the Gila this side of that place has been comparatively abandoned by teamsters, and the romaining camels have now a good chance to show what they can do in the way of propagation. The wateriess desert of Sonora, south and southeast of Yuma, is known to pessess immense deposits of sait, suiphur, borax and soda. Its mountains are also known to carry extensive deposits of metals. To these camels we look for eventually making these treasures accessible and available.